

# **Forum Report**

*Culture and Development*  
*Tourism and Development*

## **Festival on the Niger**

Segou, Saturday February 5th, 2005

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## 1. INTRODUCTION

### **The concept of the forum**

*Main Themes :*  
*Culture and development*  
*Tourism and development*

What kind of development, based on fair concepts, can we produce in Ségou ? It is to evaluate the advantages and promote forms of shared development involving solidarity that this forum has been organised during the **Festival of the Niger**, on 5 February 2005 in Ségou.

For this first year we have selected the themes: **Culture and development** and **Tourism and development**.

This forum makes a reality the sincere desire of people of Ségou, Malians and thousands of friends of Ségou throughout the world to talk about the development of Ségou, and its region, the heartland of Mali.

The forum will lead to recommendations for the development of the region of Ségou. With your participation, we hope to identify recommendations that are practical and innovative.

In order to facilitate reflection on the various themes, we are introducing them briefly below.

#### **Culture and development**

Ségou is an age-old site of civilisation, a land of cultural mix and exchange where various peoples live together peacefully : Bambara, Somono, Minianka, Fulani, Sarakolé, Bobo etc.

However, its history was often tragic, particularly in the 18th Century when the State of Segou was caught up in the maelstrom of the islamist war originating on the banks of the river Senegal.

Ségou and its components were able to bring appropriate responses to the violence of history. Built on contrast and cultural diversity, the immense earth-built city with its flat roofs which inspired Maryse Condé eventually produced, after many centuries, a people known for its great courtesy, its spirituality and refinement.

An element which has contributed much to this peaceful multi-cultural society is the political model put into practice by the population of Ségou. It is said: « Whoever you are, whatever your ethnic origin, your 'ton's' system of voting gives you access to power. »

Your contributions could further develop the links between the historic and cultural characteristics of Ségou and development, by seeking replies to the following questions:

- What type of development are we looking for, and for whom?
- What are the positive elements in Ségou's history and culture?
- What kind of development could evolve from these positive elements?

- How could these elements be better exploited to result in sustainable and equitable development?
- What are the negative elements in Ségou's history and culture, liable to slow down development?

### **Tourism and development**

A pre colonial African town has rarely been as highly recognised as Ségou for its capacity to attract travelers, to welcome and finally to seduce them.

The soul of Ségou, is certainly the River Niger, calm, flat and majestic. To discover Ségou, it is necessary to have seen it from the river, and its shady banks. It is an even more seductive Ségou that you will discover.

As in the past, the River Niger and its resources feed millions of Malians and Africans: farmers, fishermen, craftsmen, potters etc.

To develop this theme, you could ask yourself the following questions:

- What could be the advantages and disadvantages of tourism for Ségou?
- What kind of tourism could be developed in Ségou?
- How to involve and have the various levels of society benefit from the development of tourism?

## Communications

### **Maryse Conde, from Africa to the Caribbean, or the search of one's self**

by Mme Diana Rey-Hulman

On the threshold of the profession of writing, Maryse Conde went back in the history she shares with all Africans or descendants of Africans in some way. Thus she has made the crossing of the Atlantic again: from the kingdom of Ségou to Guadeloupe where her ancestors were brought in the course of the centuries. Since she was a child she made up stories that she told herself when those around her were tired of her tales. Until today she tells the chronicle of the black world, of its empires, of its proslaver vicissitudes, of its ordinary lives that stretch from one island to the next in the Caribbean.

*Diana REY-HULMAN was born in France (Marie-Galante, Island of Guadeloupe). She is a researcher at the CNRS, as urban anthropologist. Her approach is an ethnolinguistic one, which has as object the oral traditions in the black world.*

*After a thesis on the oral literature of Tyokossi, published in 1981 by SELAF (Paris), she published many articles on oral literature of West Africa and the black world of the Caribbean.*

## **Destination Ségou: a town, a country and a plural horizon!!!**

by Hamidou Magassa

### I. Ségou, a quadruple town

The actual town of Ségou is the municipal result of various sites of village peopling which have been progressively absorbed by the urbanization of Sékoro, Sébouyou and Sékoura. The popular singers say that "sooner or later everybody will come to Ségou". Ségou: town and ultimate trip of all mortals! With Tombouctou and Djenné, the capital has established very strong historical ties that justify a boat trip on the Niger river between the ports of Ségou and Kabara to Tombouctou. Between Islamized and pre-Islamized, the Islamic continuity is inscribed in the fluidity of a swinging movement, made of knowing how to live with the differences, of cultural tolerance and religious syncretism.

### II. Ségou, a unique country

The birth, on both sides of the Niger river, of the Bambara Kingdom of Ségou, dates from the beginning of the 17th century. Hunter and War chief, Kouloubaly (without boat) Mamari (also known as 'Biton') was the prominent personality that unified the Bambara of the Niger valley. It's from Ségou that this strategist spread their domination from Tombouctou to the Atlantic. To the east of Ségou, in Macina, Amadou Sékou Bari founds the 'Dina', the Theocratic Kingdom of the Peul, in 1810. To the west of Ségou, El Hadj Omar Tall captured the town from the heathens about 1861. His mission of Islamizing the Bambara had barely started when the French troops of Lieutenant Colonel Archinard pursued their offensive against the last 'Jihaiste' (holy war). They attacked and bombarded the city of Ségou and occupied the capital of the Bambara on April 6, 1890.

### III. Ségou, a plural horizon

Ségou is rich in the diversity of its peopling, the most recent of which is European. Since the erection of the biggest hydro-agricultural work in West Africa between the two world wars, Ségou has become, with the Niger Office (Office du Niger), the capital of industrial modernity in the Central Delta.

Between the two spatial immensities that are the river and the sky, the line of the human horizon is inexhaustible with unprecedented encounters. The Monday market of Ségou is one of the occasions that continues to attract many-colored crowds from both sides of the river, male and female.

With the disappearing of intercontinental distances, the destination of Ségou on both sides of the Niger river maintains the comfortable standing of a total disorientation, with the daily sunny benefit of a crossing of centuries, just by the Niger river.

*Mr Hamidou Magassa is a linguist and anthropologist, specialized in research and consultancy. He possesses a large field experience of Mali and the West African sub-region, especially concerning the subjects of rice and cotton. His numerous missions attest to his expertise regarding the analysis of development institutions, Malian social organization and the management of human resources of associations and enterprises in the rural world. He is the author of scientific and literary publications on the peasant perception of rural development problems, particularly in the Office du Niger region.*

## **Culture and developpement by Dr Mamadou Fanta Simaga**

Talking about development is talking about the future in the first place. In our uncertain world, which is constantly changing, and where traditional references are disappearing, the integration of the notion of culture means talking about social and cultural development. African development requires a perfect knowledge of its social and political structures.

The future of the human society follows from their history. Do country, Do being a whole of initiatory rites specific to Bambara people, witnessed many emigration periods. Most important is the emigration of the Bambara who, at the time looking for new lands, came to settle down on the banks of the Niger River because of two advantages: work and natural resources. Agriculture became ever since a key sector, thereafter emphasized by the colonizers who could not miss that secular observation.

Ancient Grecks and Romans regarded figures and numbers as absolute laws of the human destiny and venerated especially the figures 3 and 4. That allows us to make a sociocultural and numerological tour through Segou's history. These two figures are indeed very important in the life of Bambara people. Examples: the Do country had 12 towns ( $3*4$ ), the Segou kingdom lived for 201 years ( $2+0+1=3$ ) ; Segou= $1573=22=4$  ; Balanzan= $2131815=21=3$ ; there are four hospitals in the region, etc. There are numerous examples in all fields. They express Segou Segou personality (4=work, order, stability... ; 3 creativity, generosity... Moreover, the Bambara education was based on 4 qualities: self knowledge, accepting oneself, self-confidence, self-appreciation. Aren't these values at the basis of a more harmonious development? Development is inextricable bound up with perfect knowledge of customs and habits. Japan has demonstrated this.

*Mamadou Simaga is a PhD graduate from Grenoble University (1972). His professional experience is rich: Distribution Pharmacy Director, Principal private secretary to the Ministry in charge of the Economy and Plan, Health Inspector but also Mayor and MP of Segou, Tourism Promoter at the Colibris Hotel in Bamako. He published two main works: Segou Sikoro Balanzan and Kandjo Songs.*

## **The origins of the Niger Office (Office du Niger) by Vittorio Morabito**

To present the Niger Office in Ségou, its 'native' town from 1925 with the activities of the Temporary Service of the Niger (STIN), may appear an idle repetition, fastidious because the facts and ideas are already known, more or less using the same terms. Still, when one adds the facts obtained through research in the historic archives of France and Mali, arguments and ideas are born that may appear superfluous but that are useful, if only to make things clear or to augment its dynamism. The weight of the past, once known, may better rectify the life of the Niger Office today.

The origin of the Office is due to the relentlessness of one man, the engineer Emile Bélime, who wanted to do an irrigation project in Africa, at all cost. The choice of the Niger river, in the colonial Sudan, is not fortuitous. Bélime is the true 'Man of the Niger', hidden behind an apparently romanesque story, based on the love of two men for the same woman.

The Niger Office finds its justification in the spirit of colonialism, where the Blacks need the firm and energetic hand of the Whites, so that a big dam may be constructed and the Sudanese land may be fertilized, in order to obtain a reciprocal well-being which may be difficult to attain. The human price to be paid has no value...in this colonial logic! The allegiance of Bélime with the Pétain regime is confirmative proof, but the colonial difficulties are always present. They were already known and denounced by the 'enemies' of the Office. What product should be cultivated? Cotton, rice, vegetables? And for whom? In small or large exploitations? With immense engineering works or with modest projects? By furnishing a complicated and unfinished hydraulic system, especially concerning the drainage, or by proposing progressive modifications to the farmers? Where land-ownership is based on a very vague juridical statute, which does not suffice to clearly regulate the ownership of the cultivated land? How can the expenses be justified, in this case three quarters of the French investments in AOF from the beginning until 1960? Can the Office keep 'own funds' or will it need to find eternal 'new works' and the means to finance them?

For Mali, was the Niger Office a 'poisoned gift' that other colonies have received as heritage from the old colonial power? The Niger Office is slowly getting back on its feet and remains an important source of Malian manpower, as a matter of fact 350.000 persons live from it, and is the principal source of rice production in Mali, capable to satisfy almost half of the national rice consumption.

*Vittorio Morabito is professor of African History at the University of Catane. He studied Political Science and Anthropology in Milan (Italy), and specialized in African history in Paris. (Co)founder and member of the direction of various learned Societies on Africa or Judaism. Member of the editorial staff of the scientific journal 'Afrique & Histoire' in the Africanist Research Center of the University of Paris I and of the scientific journal 'Palaver' of the University of Lecce. In the past cofounder and responsible of the editing of 'Impegno col Mondo' (1963-1968), the first Italian publication specialized in the cooperation with the Third World.*

*Various study missions in Africa (notably Mali, Sénégal, Madagascar, Ethiopia, etc.).*

*Participation in many international congresses, presenting relations. Collaboration with the 'Slave route' of UNESCO.*

*He has written about fifty scientific and original articles in specialized journals or in works on the history of Africa (old, colonial and contemporary), on the Niger Office, on Judaism in Ethiopia (Falacha), the presence of Orientals (Arabs and Jews) in Sicily, slavery and the protector of slaves, etc.*

## **Can we link Culture with Development ? Which kind of Development for Segou ?**

By Bakary Koniba Traoré

Ségou is known as a secular land of civilization; the town has been and still is a land of mixture, meetings, where live together in the most peaceful possible way, people like Bambara, Bozo, Somono, Minianka, Baw, Peul, Sarakolé and others.

Culture is the cement, the articulation, basis and feeding for the process itself, the real development dynamics on behalf of men, who is the architect and the principal actor. To develop, Ségou must remember, must know and understand that it is located in Mali with seven other regions and the District of Bamako ; they own together the same territory in a "globalized" world particularly from the economic point of view. For its development, Ségou will have to do everything to escape from what Caspar David Friedrich had presented: "people will loose their voice. They will no longer be allowed to be self-aware and to respect them selves".

In the countryside, some achievements helped to realize the growth of the kingdom: Da Monzon conquests, Songoï of Askia Mohamed, the channel of Babugucii... This development of Ségou must be regarded as the image of Segou's future, the possible or desirable scenarios for the future. The future, that future of Ségou must penetrate the human conscience and should be perceived as a great message of hope. Without any doubt, the development of Ségou will be based on the measured knowledge and intelligent use of its natural wealth, the agro-pastoral, industrial activities and services. The same development will go through the dynamics of human resources. Ségou will have to gather and organize its keen forces respecting the democratic institutions, the advantages of decentralization and of the decentralized co-operation as well at local as at global level. The development of Ségou must be articulated with the countries national development by using the strategic development texts like Mali 2025, the CSLP (Strategic Framework for Fighting against Poverty), and also Africa 2025 while taking as a starting point their methodology of scenario construction based on the exploration of the possible futures.

Questionnaires and forms will be designed, distributed, collected and analyzed. The aspirations of the concerned populations will be recorded and analyzed. Participative dynamics will animate all the process. These results will be restored and the levels will be identified for the appropriation; the execution will be carried out in keeping with the national strategic plan of development.

*TRAORE Bakary Koniba known as "Bakary Pionnier – BIKOTE" (Pioneer from long date) is graduate Master of Arts in Economics, specially Development Economics; also he has a Certificate in Development Economics, both obtained from the University of Vanderbilt in the USA. His professional experience is rich and diversified: Technical Adviser with the Ministry of Economy and Finances from 2003 to 2004, Economist with the General Directorate in charge of the National Debt and at the sub-Direction for General Studies, etc. In addition, he has been the Culture and Communication Minister, at the same time, the Government speaker (1995 to 1997). His fields of expertise are oriented to project analysis and management, Company management, resources management, socio-economic studies and the macro-economic analysis.*

## **Culture and Economic Development ; some reflections... by Michel Fleury**

Choosing for development is a choice of society. But to get a « reaction » everything must work : financial resources, skills as well as cultural engagement from the development actors. We can notice that the huge financial investment for Africa during the past decades proved to be unefficient and cultural conditions, except in some rare cases have never been realised. How did poor countries like China and Korea, who were on the same level as Africa in 1950, succeed in putting their cultural conditions on track?

Which cultural obstacles are standing in the way of african development? The question is wide and complicated. Taking caricature risk, we may mention some points :

- History : Why Africa is required to realise in nearly ten years what Europe did in two centuries ?
- Relation to time : Africa gives priority to the instant, the present. That may be disastrous in the framework of a modern and complex economy : the opposition of the instant is the duration. Who wants to develop has to bet on the future.
- Relation to work : work is not as a central thing in African live, but just a moment amongst other moments of social life.
- The relation between productive work and wealth creation is rarely understood. Generally, good work isn't encouraged by reward and bad work is rarely sanctioned.
- The consensus culture it is convenient to a rural and closed society, fatalist in front of life events, and worried to maintain social peace by seeking systematically the agreement of all, a society ready to give up in order to avoid to hurt people. At the same time, the others are moving forward. It's not sure they will leave you a place.
- The lineage system with its political derivation : clientelism. The social unit remains the large family, including on the economical plan. That often means that competent people don't get the place they deserve because of a lack of network.

Development cannot be realized in contradiction with the cultural basis. The economical, intellectual and political leaders must make a strong proposition engaging themselves into the development process. After all, it's them who know their countries culture the best. They must prove their imagination and courage to propose a real development AMBITION.

*Michel FLEURY is French, born in Nantes (1951). He is graduated from High Trading School. He occupied many leading positions in finances and human resources management within prestigious French companies before starting his own business in the field of luxury shops in 1985. The company extended its activities to nearly all countries in the world. In 1999 the company joined a bigger industrial group. Michel has always been interested in history, particularly regional history, and modern art (visual art). He is the creator of « Espace Bajidala », a Centre of Modern Art in Ségou Koura.*

## **Tourism in Segou : achievements and challenges by Madani Niang**

Tourism is a growing and important economic sector. The Segou region has a very rich history, culture, craft industry, and natural sites like the Great Niger River. These great potentialities are insufficiently used. According to statistics, the accommodation occupation rate is very low. Visitors (tourists) just stop in Ségou for a short time. Ségou is very little known as tourist destination, due to a lack of publicity.

### **Advantages of tourism:**

- Job creation;
- Generating resources for the region;
- Contribution to poverty reduction.

### **Disadvantages:**

- Leading youth to abandon school, prostitution, crime, etc.
- Environmental damage

### **The kind of tourism appropriate for Ségou**

- Developing the classical tourism while moving towards a partnership and interdependent tourism from which the benefits will be reinvested into local development projects.

### **How may local communities benefit from tourism?**

- Heightening public awareness;
- Developing a proximity tourism, going towards new destinations, proposing new products to national and foreign people.

That's the way to sustainable tourism which will definitely reduce poverty.

*Madani Samba Niang, born in Ségou in 1954, first worked as a French teacher in the "Lycée Abdoul Karim Camara" also called "Cabral", in Ségou. He actively participates in the social and economical development of Ségou being active in several associations like Ségou-Yeleen, Baara-Damu, Solidarité Handicap...*

*Chief of the Hamdallaye (a Ségou neighborhood), he has been elected as Counsel in the Municipality from 1992 to 97. He also went to Angouleme (France) for a pedagogical exchange and the initiation of a tourist tour in the Ségou region. Detached of the Ministry of Craft and Tourism, he's responsible for Segou region tourist office since 2003.*

## **Tourism and development ; The case of Teriya Bugu : an ethical tourism on behalf of solidarity** by Olivier Saint Girons

- A. History of Teriya Bugu – The arise of the tourist activity
- B. Definition on sympathetic tourism- principles of management and
- "philosophy" of the tourism in Teriya Bugu
- C. Advantages and disadvantages
- D. Tourism development opportunities

Teriya Bugu, Bambara for “friendship hut”, was set up in the early 1970 following a meeting between a missionary converted to rural development and a Bambara fisherman. Their friendship tuned into a multitude of projects which were created with and on behalf of disadvantaged people within the scope of the Association of Mutual aid and Rural Development.

Since 2004, the AEDR is developing tourism in Teriyabougou. Interdependent tourism is one that is environment-friendly but above all respectfull of the men and women in the host country, one which is truly an exchange and a tool for fostering better communication and understanding between peoples. Tourism should be fairer and should provide local populations with significant advantages by helping them to become key players in this sector.

The principles of Teriyabougou:

- active participation of local populations in project management
- Involvement of the surrounding villages in the tourist activities (visits organized and guided by local people)
- All products of the farm are used in the restaurant of Teriyabougou
- Use of all benefits from the activity for the self-funding of Teriya Bugu and the realization of small-scale development projects in neighboring villages.

*After a journey around the world by bike between 1999 and 2000, Olivier St Girons, born in 1978, got his Master in Social Water Management in 2002 as well as an Engineer in Agriculture diploma of the High Institute of Beauvais, France, in 2003. He came to Teriya Bugu in 2003 and became manager (as a volunteer)of the farm of Teriya Bugu. He also opened an Interdependent Tourist Center in this same village carries out agricultural activities (bee-keeping, pisciculture...) and environmental activities (seedbed, forestation).*

**Tourism : a social and economical development factor : the Segou case by Mme Cissé,  
Fatimata Kouyaté**

Considered in the past as an activity reserved exclusively to the idle rich people, tourism is today occupying a dominating place in the national economy. Indeed, in the developed countries, tourism is today an element not to be missed, jobs creating and a wealth distributor while African authorities are recognizing it as an effective arm to fight against poverty.

The engagement of the Malian Government to make tourism a priority sector of the national economy was expressed by the Head of the State, his Excellence Amadou Toumani TOURE, in December 2002, during the opening ceremony of the tourist season in Mopti. In the context of our country, tourism was considered as a folk activity and generally perceived as a factor depraving customs and damaging cultural values. Globalization, the interpenetration of people lead to the attribution of an economic role to tourism: a factor of national construction.

Thus, to better organize tourism, the Government adopted some actions:

- Creation of a special department in charge of tourism
- Creation of a tourist office called OMATHO, a public office equipped with financial and management autonomy
- Reinforcement of collaboration between private and public sectors
- Adoption of a tourist investment code

These measures made the Malian tourist sector grow and involved a considerable hotel infrastructure growth.

Tourism has a multiplier effect on several economic sectors. For that reason, the government and the private sector multiply the initiatives to give our tourism all dimensions of a valuable tourist destination in West Africa.

In this context, considering the importance of Ségou from a tourist and cultural view, what could be the part of this area in the shaping of a tourist destination with objectives like the valorization of the site, economic growth through the exercise of activities related to tourism and the population blossoming?

Ségou occupies a strategic place in Malian tourism; it is a crossroads city, the 4<sup>th</sup> region economic capital, a historical and cultural city. Ségou may successfully position as a stage site able to retain tourists.

Various types of products can be conceived and marketed:

- The valorization of the river products is an old project of which the realization would transform Ségou into a tourist site with all the necessary infrastructures near the river
- The historical and cultural specificity of the town gives it a privileged statute in the design of a cultural product centered on the history, architecture and the ethnography
- The ecotourism can become an attraction for Ségou

With that intention, several actions must be considered among which:

- The repertory of the tourist potential;
- A development planning within the framework of a national plan which would put forward the physical, historical and cultural advantages of Ségou

- The implementation of inciting measures aiming to support the tourist investment in the area;
- The training for private and public speakers
- The Heightening of the local population awareness on the role which is reserved for them in the tourist town of Segou, on the attitudes of hospitality, reception, cleansing and gainful employments related to tourism.
- The promotion of Segou tourism on the transmitting markets

All considered actions must fall under a harmonious set at the national level.

Ségou is a Promised Land and it has a beautiful economical future.

But tourism also has disadvantages which the Ministry in charge should help to resolve.

*Mme CISSE Fatimata KOUYATE i, General Director of Timbuctours, a travel agency based in Bamako, administrator of the Malian Office for Tourism and Hotels (OMATHO), president of the Malian Association of Travel Agencies and Tourism (AMAVT) and vice-president in charge of Tourism in the National Council of Employers (CNPM). She taught Tourist Techniques. She possesses a diploma in Marketing of the University of Cannes (UFCM) obtained in 2003 and a masters in Tourist Economy of the Academy of Economical Sciences of Bucarest in 1983.*

### 3. RECOMMANDATIONS

This year the themes of the forum were « *culture and development* » and « *tourism and development* ». Ten lectures regarding these themes and three series of debates took place. As a result several conclusions were reached and recommendations were proffered. What follows below is a synthesis of the conclusions and recommendations. If you prefer to read the detailed report of the forum, you can ask for it at [info@festivalsegou.org](mailto:info@festivalsegou.org) (or [savanester@gmail.com](mailto:savanester@gmail.com) )

#### *Recommendations of the forum of 2005*

##### **Culture and development**

The lecturers taught us many things about the history and the culture of Segou and enabled us to find answers to the questions we formulated for the forum :

Ø *What kind of development do we search for, and for whom?*

The lectures played a critical role in helping to understand that development cannot be realized in contradiction to the cultural foundations. Therefore we are looking for a development in harmony with the culture, for all its actors. Men and women who know their history and understand their culture, its forces, weaknesses and dynamics, can become actor of development. The answers to the following questions will teach us a bit more about it :

Ø *What are the positive elements in the history and the culture of Segou?*

Since the erection of the Markala dam (35 km from Segou), the largest hydro-agricultural project in West-Africa, and the establishment of the *Office du Niger*, Segou became the center of industrial modernity in the Central Delta. We need to underline that, if the Office du Niger wants to realize a real development for all of its 350.000 habitants, its managers have to make many sensible choices.

Segou has been built on the banks of the Niger river, that plays a critical role in the economy of the region: irrigated agriculture, fishery, transport, et cetera....

The positive elements of the culture are: the cultural tolerance and respect and and the religious synchronism.

Ø *What kind of development could result from these positive elements?*

Social peace, hospitality and the various productive activities around the river are a direct result . These factors could develop Segou into the cultural capital of Mali and even of the sub-region. The Festival on the Niger is a first step in this direction.

Ø *How can we make a better use of these factors to realize a lasting and equitable development?*

The habitants of the region must mobilize themselves in order to manage their own development. In order to stimulate this mobilization, it's necessary that they know and analyze their history and culture, the possibilities and main issues of development.

Ø *What are the negative elements of the history and culture of Segou that might hinder development?*

The elements in the culture that might hinder development are:

1. the fact that Malians, in general, live in and for the moment; to think about and plan for the future is a concept alien to most Malians;
2. the fact that labor isn't a central value in their lives and that the link between richness and productive labor is rarely established;
3. the culture of consensus results in a non-resolution of problems and,
4. the functioning according the descendant system doesn't impose the most competent people at the right places.

Apparently these elements haven't always existed. In order to influence these negative elements it's important to know the source of these cultural changes. They might be due to the fact that people don't have a cultural hold anymore; they consume the western culture without analyzing the positive and negative elements. It's necessary to synthesize tradition and modernity.

### Tourism and development

The lectures showed us that tourism is a growing and is important economically. The Segou region is rich in history and culture, and its handicrafts and natural sites are widely recognized. But its potential is not sufficiently utilized. According to the statistics, the region has a low occupancy rate in its tourist accommodations. In fact, visitors stop in Segou but don't stay for a long time. Segou isn't very well known as a tourist destination essentially owing to a lack of promotion.

Ø *Which could be the advantages and disadvantages of tourism for the Segou region?*

The advantages are job creation, and resource generation.

The disadvantages of tourism are: higher school drop out rates, prostitution, crime, environmental degradation.

Ø *What kind of tourism could be developed in Segou?*

In order to fight against the negative effects and to make large sections of the populations benefit, it's desirable to evaluate from a classic tourism towards an associative tourism, from which the resources are reinvested in local development projects. The Teriyabugu case is a good example.

Ø *How to involve more of the population and make them benefit from tourism development?*

As well as an evolution towards associative tourism, it's also important to inform the population on the importance and the risks of tourism and to develop a tourism concept that is forward looking, including new destinations and proposing new products as well to foreigners as to Malians.

*In conclusion:* History gave Segou a cultural and religious tolerance which gave it its social stability and hospitality. Segou also had the river with its multiple functions. Its rich history, its beautiful culture and its magnificent river ought to place Segou on the rails of development but the conditions aren't always united. Culture isn't static, it changes according to the lessons it learned from history. The forum permitted us to understand the importance of the knowledge of history and culture by its own actors, so that they might rectify themselves in order to realize their own development. A development in which tourism could be an important role if it was well understood by everybody. The wishes of tourists need to be studied in order to satisfy them, and the promotion of the region has to take up a lot of room in the development strategies of the sector.